2. *Hoti.*—A tribe situated south of Gruda and extending to the lake of Scutari. It owned also large winter pastures on the plains by the Boyana, and, as do the other Maltsia e Madhe tribes, descended yearly with great flocks. But in 1913, when both Hoti and Gruda were given by the Powers to Montenegro, the frontier line deprived them of their winter pasture. The gentlemen sent to draw frontiers had their heads full only of "strategy," and would not see that they were condemning a people to die of hunger. Both Gruda and Hoti have been thus ruined.

When I knew the tribe it was all Catholic but three houses—those of the bairaktar, which became Moslem seven generations before, after winning great honour from the Turks in a fight against Dulcigno. Marash Hutzi, the hereditary surgeon of the tribe, a singularly charming and intelligent old man, told me that the ancestor of Hoti, Geg Laz, came from Bosnia, and arrived with all his family shortly after the building of the church of Gruda. On arriving they found people, "Anas," living on the land and settled among them. From these "Anas" twelve houses of Hoti trace descent, and are intermarriageable with the descendants of Geg Laz. From what part of Bosnia they came he could not tell. Geg was head of a large family group of herdsmen which trekked southward, doubtless to escape serfdom under a Moslem overlord. Geg Laz had three brothers: Piper Laz, Vaso Laz, and Krasni Laz. Piper and Vaso, as we shall see, were ancestors of the Piperi and Vasojevitch tribes, which became Montenegrin in the eighteenth century. Krasni was ancestor of the Moslem Albanian tribe Krasnichi. Thus of the four, two are now Serbophone and Orthodox; one Catholic and Albanophone, and the other Moslem and Albanophone.

Hoti, when I knew it, was the leader tribe of Maltsia e Madhe, and had earned this right by valour in war. Hoti's energy in 1878 thwarted the decree of the Berlin Congress and saved Tuzhi and the Plava-Gusinje districts from Montenegro. My poor old friend, Marash Hutzi, told how he, as a young man, had rushed round and summoned Hoti to the rescue, and put such a force on the frontier that Montenegro dared not risk occupying the districts.

Geg Laz had four sons, each of whom became head of a group ("vlaznii"). Marash gave his pedigree as in the table on the page opposite.

In few other lands in Europe can a man give the names of his forbears for three hundred years. Poor Marash, who was one of the best, died of pneumonia during the revolt of the tribes against Turkish rule in 1911. His house and all he owned was burnt. I met him in an exhausted state among the refugees. He smiled and pulled from his breast the two picture postcards I had sent him from London, the only things he had saved from the wreck. I helped him, and he begged

of Geg Laz would be intermarriageable. He said gravely that there was no knowing what the future would bring. People might learn bad ways from abroad. For his part he hoped that so long as the world lasted Hoti would never marry its own blood.

He was very certain that Geg Laz and his family were Catholics. The names in the pedigree indicate that they were Albanophone. Only one, Vuksan, is Slav.

3. *Kastrati.*—This consists of some five hundred houses on the mountains between the Hoti and Skreli tribe lands. The name is probably derived from the Roman fort (*castrum*) which guarded the road round the foot of the lake. "Kastr" as a place-name occurs elsewhere in Albania. The Kastrati were evidently a powerful tribe, for in 1403 we find Alexius Kastrati headman in a list of Albanian chiefs who are rewarded by the Venetians with gifts of cloth. Fine cloth was much coveted by the Albanians and appears often as payment of service.

Three hundred houses of Kastrati are of ancient Albanian origin. They trace descent from one Delti, or Dedli, who came with his seven sons from Drekalovitch, a part of the Kuchi tribe. The Drekalovitch trace descent from the Berisha (see below), which is the oldest of the tribes. When they arrived they found other inhabitants there who are said to have been Slavs, and from whom the other two hundred houses trace descent. All are now Albanophone, and the majority Catholic; the rest Moslem. The groups are intermarriageable.

4. *Skreli.*—A tribe of one bairak in the valley of the Proni Thaat, mainly Catholic, stated that it came from Bosnia some three hundred years ago. The name is said to derive from Shen Kerli—St. Carlo, possibly the patron saint of a church which has been destroyed, as they now have St. Nikola of Bari as patron.

5. *Klementi*, often called by the Albanians Kilmeni.—A large and widely spread tribe of four bairaks—Seltzi Vukli, Boga, and Nikshi. They are said to descend from the four sons of Kilmeni or Klimenti, who fled with them vaguely "from the north," about thirteen generations ago. Baron Nopcsa states that they moved from the neighbourhood of Gusinje at the beginning of the seventeenth century and settled at Vukli. They are recognized as an old tribe by the Albanians. The four bairaks are intermarriageable, it having been decided they were sufficiently far removed by now. But in view of the strong feeling against "marrying one's own blood," in other tribes probably, in spite of the tale, there may be other blood in some of them. It has been said that they were different stems, and were gathered into one tribe by Klimenti, a mission priest. Be this as it may, they are some of the finest and most intelligent of the tribesmen.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Yugoslavia EF2



H 167 721 727 the trees and, as for arms, did not know what they were, except for two or three kinds of javelins and darts." Thus he describes them as a savage horde, but gives no information as to tribes or chiefs.

It was fully another century before the Serbs were finally established and settled. Presbyter Diocleas, though hopelessly confused in his details about dates and persons, probably records a true tradition in his *Chronicles* when he describes the invasion of the pagan Slavs thus: "The Christians, seeing themselves placed in great tribulation and persecution, began gathering themselves together on mountain-tops, and strove to construct strongholds and castles and edifices, that they might escape from the hands of the Slavs till God should visit them and set them free."

H A 342 The mountain dwellings of the Vlahs and the Albanians still bear witness to the flight of the old inhabitant before the invader. To what extent the partly Romanized Illyrian populations became intermixed with the Serb it is impossible to say, but the Serb differs so much from the Northern Slav-speaking peoples (Poles, Czechs, Russians) that a considerable admixture of other blood is suggested. That this differed in various regions is shown by the place-names. Slavonic names are thickest in Serbia (pre-war), in Macedonia, and in Bosnia—that is, in the most fertile districts. They are rarest of all in North Albania, and are scanty in South Albania and in Thrace. In Montenegro and the Herzegovina there is a sprinkling of non-Slavonic names. Antique Greek and Roman names appear mainly on the coasts. Inland, "Nish" preserves the Roman (? pre-Roman) name of "Naissus"; and "Uskub" (Turkish) and "Shkupi" (Albanian) preserve the old "Scupi," now completely distorted by the Serbs into "Skoplje."

A 103 197

A 173 How much of what survives of tribe and tribe law is a remnant of the Illyrians and the "peligones," and how much is Slavonic, can hardly now be determined; but it is of interest to note that tribe and tribe law have survived longest in those districts which were least under Serb rule—Albania, Montenegro, and the Herzegovina.

## 2. Tribe Law in North Albania

### The Canon of Lek Dukagin

A 671 173 Whenever in the mountains I asked why anything was done, I was told, "Because Lek ordered it." Law, custom, usage, were all attributed to Lek. That he must have been a man of strong personality to have thus set a mark on a people is obvious; but very little is known about

## ANCIENT ALBANIA

of influence in the affairs of state of Eastern Europe. Pyrrhus, one of the last of these kings, was a man of the greatest ability and made an illustrious name for himself because of his learning and his statescraft, and, moreover, augmented the glory of his nation by reason of his executive ability. Among the bravest of brave, Pyrrhus did not hesitate to cross the Adriatic to aid in the defense of the Greek colonies of Southern Italy, Magna Craecia; neither did he hesitate to grapple with the rising power of Rome, and as a result, winning a prominent place for himself among the great commanders of the world.

In the year 168 before Christ, the Romans wreaked a terrible vengeance on Epirus, destroying seven towns and reducing one hundred and fifty thousand inhabitants to slavery. This was the only time in the history of the race that the Epirots were ever thoroughly sudbued. But even the Roman conquest wrought little change in their social customs. They still retained their own language, national customs and usages, and withal, remained a distinct and peculiar people.

The question as to whether the Albanians are genuine Epirots and Illyrians or a new people formed by large and repeated infusions

3: Redlich S-3 (no date) 1936 EG1 Albania EG1
Ancient Albania



144 of barbarians from the north has been very
• 197 much discussed. It was finally decided, upon evidence furnished by their language, which has been definitely determined a true representative of the ancient Illyrian, that the Albanians are the direct descendants of these ancient people, the Epirots and the Illyrians, who were neighbors and kindred tribes speaking different dialects of the same language; though, perhaps through the course of the ages, the Albanians may have become mingled, especially in the north, with other foreign elements.

144 Some ethnologists and students of the race and language declare with certainty that the Illyrian is one of the aboriginal races of Europe and that, if the term "Pelasgi" was ever used to designate a particular people, this must have been the race to which it referred. There is definite proof that their numerous tribes extended far into the north, even beyond the Danube, and this leads us to surmise rightfully that the Illyrians were the first branch of the Indo-European race to settle in Europe and were there long before the time of the Celts.

The old division between the Epirots and

## ALBANIA YESTERDAY AND TODAY

643 lowed by several uprisings, and, when we realize that, following the world war, Albania was pillaged by her neighbors, and, lastly, when we comprehend in some measure the tremendous task that confronted the king as the ruler of a torn and sadly mutilated country endeavoring, in the role of a new and independent nation, to struggle to its feet, and against terrific economic, social, and political odds to take its place in the family of nations, when he was called upon to face innumerable problems in organizing a government without money and to create a peaceful nation out of chaos, only then can we appreciate the great achievements of King Zog. He has met and beneficially solved the numerous post-war problems, social, political, cultural and economic, which confronted Albania, creating the necessary administration of government and freeing the country of invaders.

• 197 The promotion of national consciousness was pushed ahead by the use of a common language in which school-books, newspapers and literary works have to be printed, substituting for the local dialects. The law of agra-
423 rian reform of 1930 laid the foundation for
[565] the creation of a nationalistically-inclined
class of small peasant proprietors.

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

# The Albanian Language

THE Albanian language, as is spoken to-day, is the only surviving representative of the Thraco-Illyrian group of languages, which formed the primitive speech of the Balkan peninsula. Its ground work and grammar are distinctly Indo-European, but the language is entirely different from the neighboring tongues. The proofs of its Indo-European origin are to be found in many of the personal pronouns as, *ty* meaning thee, *na* signifying we, *ju* as you; and the verbal forms as illustrated by *thom* meaning I say; *thotë*, he says; *thomi*, we say, and *thonë*, they say.

Professor Max Muller, speaking about the Albanian language, says: "This language... has been traced back to...the Illyrian,..."

And also Strabo, in his writings, gives specimen of the language in his day, and also place names, and the strong resemblance of these to the modern Albanian fully justifies the Albanians in believing that the Albanian language is the direct descendant of that

3: Redlich S-3 (no date) 1936 EG1 Albania EG1



spoken by Alexander the Great and King Pyrrhus of Epirus.

It stands to reason that, in the course of time, the Albanian language, as it is to-day, has become impregnated with numerous words of foreign extraction, which are necessarily much younger than the language itself, although there are positive indications that the Illyrian tongue exerted considerable influence upon the subsequent development of the grammar as it is used to-day. In spite of these fragments borrowed from innumerable sources, the native element predominates. Scarcely any words can be traced to the ancient Greek, whose influence barely reached Albania in classical days. Many words of Latin origin have become an integral part of the vernacular. Some of the Latin loan-words are obvious, for instance we have *katër*—four, and *qind* meaning hundred. The Albanian word *këndoj*, I sing or I read, comes from canto, also *qen*, meaning dog, is decidedly the Latin canis. And last, but far from least, there is *kujtoj* meaning I recall or I remind from the Latin cogito.

Albanian is a language of interest to the student, for this language, feeling Roman

192 civilization as it did, still absorbed it into its own speech, for the vocabulary has many Latin words, while the grammar and pronunciation have remained constant to indigenous forms.

• 197 Albanian is difficult to learn and more difficult to pronounce. It is divided into two dialects, that of the Tosks, which has more borrowed words, and that of the Ghegs spoken in the north and being the more primitive of the two. There is to be found only a very slight line of demarcation between these two dialects. A few indigenous words come directly from the Indo-European stock as shown in the dialect of the Ghegs, such as: *Dimën* meaning winter with its plural as *dimna* and *emën* meaning name and the plural form *emna*. In the south the Tosks have these same nouns only varying in form as the *n* between vowels becomes *r*—thus, *dimër*, *dimëra* and *emër*, *emëra*.

212 The alphabet employed in the Ghegian dialects is generally Roman.

197 Not only is the Albanian language spoken in Albania proper but also in the Argentine Republic, Brazil, Bulgaria, Canada, Chile, Egypt, Greece, Italy, Rumania, Turkey,

3: Redlich S-3 (no date) 1936 EG1 Albania EG1



United States of America, Yugoslavia, and in such other countries where the Albanian emigrants have established themselves.

Upon examining the grammar, one finds that its most striking characteristic is its abundance of auxiliaries. The verbs have eight conjugations, distinguished by their infinitives.

To the scholar who investigates the language another striking feature presents itself, namely, that the Albanian language alone offers a satisfactory explanation of the meaning of the names of the ancient Greek gods and other Greek mythological creations. The facts in the case are so very convincing as to confirm the opinion that Greek mythology has been borrowed at one time in its entirety from the Illyrian-Pelasgians. For example, we see that Zeus survives even to this day in the *Zoti* (God) of the Albanian language which word is an ordinary, native oath used by the modern Albanians; Athena, the Latin Minerva, goddess of wisdom, has her derivation in the Albanian *e thëna*, which simply means speech. Thetis, goddess of water and the sea, would be but the Albanian *det*, meaning sea. Another example of great interest is the word

197 Ulysses, or the Greek form *Odysseus*, means traveller, in the Albanian tongue; *udhë* is interpreted as both travel and road.

The works of the great poet Homer abound with words that not only survive in the Albanian language but are also in constant use. Not only words but even phrases may be taken from Homer that possess all the earmarks of a typical Albanian expression. Were someone to interpret Homer from the standpoint of the Albanian language, a great deal of light would be shed on that renowned poet's works. Between the Homeric and Albanian sentences there is a striking resemblance of expression, phraseology and sentence structure. A study of this nature would aid in the interpretation of Homer, as the Albanian tongue is older than that of Greece, a great deal might be learned as to the influence of the former on the Homeric and subsequent Greek language.

To-day the historic name of Macedonia, formerly known as "Emathia" probably is derived from the Albanian word *E Madhia* meaning the great. Also we find for Illyria the word *liria* in Albanian meaning the freedom or liberty.

3: Redlich S-3 (no date) 1936 EG1 Albania EG1



• 197 The Albanian language, as nationally spoken to-day, is a beneficial consolidation of the aformentioned two dialects—Gheg and Tosk—formed into a unified vocabulary without changing the essential meanings of the words. And in this manner all magazines, newspapers, school books, etc., are published throughout the nation.

dwellings immediately enables one to make the distinction between the natives of this district. The comfortable handsome stone houses, with large galleries on the upper stories before the living rooms and the stables below, denote the typical Albanian peasant homes. And in the immediate vicinity, the small reed huts tenanted by the gypsies.

There are two kinds of gypsies in this interesting country: one is the same as the English variety, speaking the quaint old Romany, although knowing at the same time the language of the country. This branch of gypsies is the eternal wanderer, constantly moving from one district to another, pitching their temporary tents wheresoever they will. Their keenest interest is in horses and they live by their tradings and quite often entirely by their wits. The other kind of gypsies is those, who, having forgotten almost all of their Romany, speak only Albanian, and a little Turkish where they are old enough to have experienced the Turkish occupation of Albania. Essentially lazy, these broken-up tribes live mostly in the towns, gaining their daily bread in the simplest and most convenient way possible for them: singing and danc-

## ALBANIA YESTERDAY AND TODAY

000 mellowing into ripeness on the mountains
137 surrounding Elbasan. These same mountains
are well-timbered, giving rich promise of
136 future wealth. However, these mountainous forests are so dense and wild that they are veritably thick with bears, wild boars, wolves and other savage animals, an excellent but dangerous opportunity for the game-hunter.

131 Being the center from which all the roads radiate; to Korcha (Korça) in one direction, and to Durazzo (Durrës) in the other, Elbasan may be rightly called the "naval" of Albania. This old center of Turkish strife is also the natural boundary between the Ghegs and the Tosks: northern and southern
• 197 Albanians. It also marks the difference in the pronunciation of the native dialects. North of the River Shkumbi many words have an "n" where on the southern side these same words have an "r." The dialect spoken by the inhabitants of Elbasan is intelligible to the natives in either of the extremes of the country, being proverbially as beautiful as the Greek of Athens and the Turkish of Constantinople. For this reason the native tongue, as spoken by an Elbasanian, has been adopted as the basis of the language of the whole country.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1



holding each other with one hand while they execute a step composed of shuffles and leaps, and not particularly graceful, waving at the same time over their heads a kerchief, or scarf, with their disengaged hand. Another dance of a pantomimic character is sometimes performed at weddings for the amusement of the company. Three masked men, in the characters of a man, his wife, and his servant, perform a burlesque representing the weakness of man and the unfaithfulness of woman. The husband expresses by gesture his despair at seeing his wife make eyes at the wedding guests, while her servant, armed with a broom in lieu of a gun, threatens to shoot her mistress's lovers.

The Albanians are, as M. Dozon remarks,[1] "without literature, without art, and almost without a history." Their language, which is difficult to learn and difficult to pronounce, is a complete mosaic of fragments borrowed from many sources, though a native element naturally predominates. Greek and Turkish words abound, and many of Slav and Latin origin have become part of the vernacular. The language of the Skipetars is also divided between the two dialects spoken respectively by the Tosks and the Ghegs, though there is no well-defined line of demarcation between them. The purest Albanian is said to be spoken at Elbassan, the inhabitants of which according to the native saying:

> "Turk of Stambolhit [Constantinople],
> Skipe of Elbasanit,"

are looked upon as representative Skipetars. The total neglect of the mother tongue has been due in

[1] *Manuel de la Langue Chkipe*, pp. 1 and 163.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1



197 great measure to the profession of three creeds by the Albanian people, Turkish only being taught in the Moslem schools; in the Roman Catholic, Italian; and in the Orthodox Christian, Greek. The only section of the Albanians who can boast of any degree of culture are the Khams, and even this is not indigenous, but is borrowed entirely from the Epirote Greeks of Ioannina and its neighbourhood.

871 565 562 The education of the vast majority of Albanian girls, whether Moslem or Christian, is of a purely domestic character, and, with the exception of a small number of Gheg and Tosk maidens of the better class, who are taught a little reading and writing and a great deal of etiquette by old lady *hodjas*, they are entirely unlettered. From the age of twelve to the 562 571 868 time of their marriage, which generally takes place before they are sixteen, both Moslem and Christian girls are condemned to complete seclusion from the outer world. The customs of the Christians in this respect are, indeed, more rigid than those of the Moslems, for their daughters are not, during this interval, allowed to present themselves before visitors even of their own sex. Time is not, however, allowed to hang heavily upon the hands of these maidens, whatever their position and prospects. Besides taking an active part in all household duties, there is the important task to accomplish of getting ready her trousseau, and this involves the spinning, weaving, sewing, and embroidering of the various stuffs, cotton, linen, woollen, and silken, of which it is to be composed.

369 562 The peasant and country girls generally, both of

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1
Highland Ghegs

# LAND OF THE HIGHLAND GHEGS

101 THE people who form the object of this study are the mountaineers who inhabit the Dinaric mountain chain on either side of the gorge cut by the river Drin on its way from the Serbian plain to the Adriatic. Most of their country lies inside the political boundaries of Albania, but parts of it have belonged to Yugoslavia for the past third of a century. ●[197] They speak the northern of the 2 Albanian languages, or dialects,[1] Gheg. They are not, however, the only Gheg speakers. There are [121] Lowland as well as Highland Ghegs. The present study concerns only the latter. The reason why they were specially chosen is that they still preserved, in 1929, a full tribal system of social organization, something very rare in Europe. This has one critical advantage: rules of preferential mating are definite, and are still observed. We know not only who marries whom, but we may also be sure that the same system has been going on for many generations. For a study of human genetics this material has obvious advantages.

The Highland Ghegs who form the object of our investigation belonged to 10 tribes, shown on figure 1.[1] These are Malsia e Madhe, Dukagin, Malsia e Jakovës, Has, Luma, Puka, Mirdita, Zadrima, Mati, and Dibra. Before 1913 all of the tribes, except Dukagin, which now touch Yugoslavia extended a certain distance into the present territory of that country. On parts of the northern border the overlap is an old one. Many of the Montenegrin gentes admit descent from Albanian families, and one finds every stage of linguistic and cultural assimilation between the 2 ethnic 728 units. Just north of Scutari, however, several 101 fully Albanian villages were handed over to Serbia after the Balkan War, and this caused both economic and political distress. Farther east, from Peia to Dibra, the boundary commission which laid out the border between the 2 countries at that time gave the Yugoslavs all of the strategic positions, and all of the market

[1] Gheg and Tosk in extreme dialectic forms are mutually incomprehensible. It would be hard to state definitely whether they are closely related languages or dialects of one language. Each has numerous local[2]

[1] [See cat. 116, p.6 -- Analyst]

[2] [cont. p. 7c -- Analyst]

[728] towns along the Serbo-Albanian border which 101 served as an economic outlet for both peoples.

This ethnic border is far from clear-cut. Several whole tribes of Ghegs live on the Kossovo plain, along with villages of Serbs. The ancestors of these Lowland Ghegs migrated there in the time of the Turks, after the defeat of the Tzar Dushan. These displaced Ghegs are probably descended from the highland tribes, but it would take much work to establish their exact relationships. We were unable to measure more than a few of them, and therefore shall not consider them in this study.

101 The Lowland Ghegs of Albania, who 162 equally eluded our calipers, occupy the country from the tribal regions eastward to the Adriatic and southward to the river Shkumbi, the traditional frontier between Ghegnia and Toskeria. Many of the Tosks are Greek Orthodox Christians. The Ghegs who are Christians are Roman Catholics. The majority of both divisions is Moslem. The most solidly Moslem part of Albania is the central region, in both Ghegnia and Toskeria, where the landscape is the least rugged. Both brands of Christianity lived through the Turkish regime most successfully in the mountains. In the south, beside the Tosks, are thousands of Vlachs—shepherds speaking Rumanian as their native tongue—and Bulgars. The Epirote borderland cuts through an area where Greek and Albanian villages overlap, causing trouble.

Throughout Albania one finds camps of nomadic gypsies, living by their traditional trades of metal-working, fortune-telling, horse-trading, etc. In the larger cities there is always a gypsy quarter, whose inhabitants also serve as musicians and prostitutes. In the Gheg country, however, there is no room for gypsy camps or quarters, and the only gypsies which I saw or heard of there were a single individual in Bicaj, and another in Kukës, both in the tribe of Luma.

[197] subdivisions. The official language of Albania is based on the southern Gheg dialect spoken in the city of Elbasan.

1 [author must mean westward. - Analyst]

172 Korça in the south, located an equally dubious Neolithic deposit.[2] He based his claim of Neolithic age on the shape of one pot, which could just as well have belonged to the Iron Age. Bronze Age finds have actually been made, but not within our territory. A bronze axe, found near Scutari,[3] has been attributed to the late Bronze Age, and is of a type which the Phoenicians are said to have traded with the barbarous inhabitants of the Mediterranean littoral. It has a down-flaring bit and a ring-grooved haft hole, not unlike the iron axes used in the mountains today. Some of the expensive bronze tools such as that described by Vulpe may have reached the mountain tribesmen in trade, but it is unlikely that the Phoenicians themselves wandered far from the sides of their ships, or remained in this desolate region any longer than necessary.

Bronze Age sites have never been located in the highlands. This is not for lack of archaeological research, since a number of Iron Age locations have been discovered and excavated in that area.[4] These sites consist of tumuli. Such grave-mounds have been excavated in Hoti (Malsia e Madhe), Dushmani (Malsia e Jakovës), Mirdita, and Mati. The material removed from them is of regular Hallstatt type; in fact, Menghin says that the objects from north of the Drin are identical with the type specimens from Glasinac and Dolje Dolina, type sites of the Hallstatt civilization in Bosnia.[5]

[173] This evidence confirms that of tradition, that the Gheg country was a part of the Illyrian domain. Two other sets of facts support this conclusion still further, the facts of modern language and of modern culture.

• 197 The Gheg language as spoken today is basically Illyrian—in fact, the only survivor of

5. Dr. Robert Ehrich who has carefully examined the published reproductions of these objects and who is familiar with the Glasinac artifacts, states that the Albanian collections include Roman objects and others which are presumably Thracian. This evidence would set the date of the sites nearer to A.D. 1 than 500 B.C.

1/1 [For foot notes 2, 3 and 4 see p. 39 b
-- Analyst ]

197 this once widely spoken group. G. S. Lowman[8] says of it,

> "The Albanian language constitutes a distinct branch in the Satem division of the Indo-European languages. It is the direct descendant of the ancient Illyrian of Roman times, together with some Thracian influences. . . . At the present time, two principal dialectal divisions exist, Geg or Northern, and Tosk or Southern, which are more or less mutually intelligible. . . .
>
> "In the course of Albanian history many foreign influences have come to play their part in making the language what it is today. Although the essential structure of the language, and a fair share of the words in common use are of native origin, the vocabulary has been borrowed from outside sources to a far greater extent even than is the case of English. In 1891 Gustav Meyer stated in his etymological dictionary that of 5,140 root-words only 400 were of the original Albanian stock, that 1,420 were Romance, 540 Slavonic, 1,180 Turkish, 840 Greek, and over 700 indeterminable. Later scholars, however, have proved that a considerably larger proportion of words are truly Albanian."

[177]

181 Such careful observers of material culture as Nopcsa and Haberlandt have concluded that *the Ghegs*, in their tools, agricultural implements, furniture, costumes, and most other technological details *are still living in the Hallstatt Iron Age.*

174 A single conclusion is therefore as legitimate as it is obvious. *The mountains of Ghegnia were first effectively populated during the middle centuries of the first millennium before Christ.* The pioneers who took over this rugged landscape were Illyrians, whose central territory lay to the northwest. Since they had already lived in Bosnia and Montenegro, they were already adjusted to life in this environment.

172 Fortunately, the materials excavated at Glasinac, [7]the type site of the Illyrian Hallstatt culture, include skeletons as well as artifacts. The date of this cemetery is between 1000 and 500 B.C. The collection of 38 crania shows clearly that the Illyrians were not a homogeneous people in the racial sense. The majority of the skulls are long headed, and represent at least 2 contemporary varieties of Nordic. This is not surprising since most of the Iron Age

[7 see cat. 116, p. 40 b.--Analyst]

[8] Lowman, 1932, p. 271.

Yugoslavia EF1
Albania EG1

4. 291 consists of caps that have been sewn on, as well as a bush of peacock's feathers and colored cock's feathers. (Compare Globus, volume 78, page 387). The carpet aprons that are illustrated in Figure 5 4. 326 likewise have their original provenience from the northeast. As is the rule throughout the Balkans, the silver ornamentation among the Bosnian South Slavs is rich and variegated. Especially filigree is forged with the greatest of artistic skill.

/97: Illustrations./

/98/ The Albanians

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000 1. Type of fortified building. 2. Hut in Durazzo. 3. Mountain hut near Gusinje. 4. and 5. Chairs. 6. Cradle from Planti. 7. Fireplace in Nikaj. 8. Interior of a hut in Pula with intertwined reed walls, and a roof consisting of rafters, reed, and bulrush bundles. 9. Fireplace and hearth bench in a niche of the wall, in Hotin. 10. House door in Brebula, with an ornament arched like a wedge, and hook-like stone projections used for hanging up the guns. 11. Interior of a fortified house (kula). 12. Fireplace with hearth bench and smoke outlet in the niche of the wall. 13. Carving on a chest from Scutari.

A. 101 Between Montenegro and Epirus the strongly mountainous coastal area of the Balkan Peninsula has preserved primitive European racial elements and maintained ancient cultural forms. Here the Albanian people is settled, the people of the Skyptars, the troglodytes or inhabitants of the land of the eagles or of the descendants of eagles, A. 144 according to the various explanations. By the Turks they are called Arnauts. From pre-Aryan Illyrians, who belong to the oldest inhabitants of the European-Asiatic land mass, and from Aryan Thracians there was formed a basic stock. To this were added Goths, Slavs, Greeks, and, since 1450, Turks, as well as sporadic Roman elements and later A. [197] Italian influxes along the coast. All these combined to form the Albanians who today are divided into two groups according to the dialects of their Indo-European language, that is, into the northern Gegen and A. 144 the southern Tuscans. These two groups are in turn divided into a great 181 number of sub-stocks. The former, with predominantly Slavic, Serbian blood, are tougher, more war-like, more conservative; the Tuscans,

1 [For illustrations see 1: Karutz, E1 Europe, cat. 116, p. 679 -- Analyst]
2 [See 1: Karutz, E1 Europe, cat. 116, p. 664 -- Analyst]